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In conclusion Professor Class asserts that the meaning of earthly nature, — the world of material existence, — and its relation to spirit are beyond our present comprehension, but that in the light of the threefold argument from pure thought, the idea of duty, and the deeds of historical personalities we are entitled to assume the supremacy of spirit as the highest reality.

Professor Class's little book breathes a noble ethical spirit and he has an exalted conception of the function of philosophy. There are no words wasted, and his solid pages show everywhere the "reine Freude an der Forschung" of which he speaks.

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Introduction to Modern Philosophy. By ARTHUR STONE DEWING. Philadelphia and London, J. B. Lippincott Company, 1903. — pp. 346.

This introduction to the History of Modern Philosophy, by Mr. Arthur Stone Dewing, seems to have arisen from a happy conception. It meets the demands of those who hold that a preliminary knowledge of the problems forms the proper introduction to the study of philosophy, while at the same time it accords with the belief of others who maintain that a study of the history of philosophy itself serves as the only possible approach to the subject. The purpose of the book carries with it the limitations which the author avows and explains. The work "is not the expression of a critical or reconstructive attitude ; it makes no attempt to trace the logico-genetic development of modern thought, nor does it pretend to consider every aspect of historical development" (p. 5). To keep the non-technical reader from being repelled by too vast an array of minute details, and also from being complacently satisfied with the superficiality of merely broad characterization, is a delicate task, but it would seem Mr. Dewing has met the difficulty with unusual success. The expositions of the various systems and tendencies of modern philosophy are clear, and the transitions and interrelations are briefly but distinctly brought out. "The biographies of the different men have been emphasized with the belief that the facts of a man's life and character are often the clearest approach to the position that he has occupied in the world" (p. 6). Whatever may be said about the soundness of the belief, the result certainly enhances the popular attractiveness of the work. The book will be especially useful for the general reader, and it will not lull him into a false sense of security regarding his introductory knowledge of philosophy. Though easy, it cannot be read profitably by the merely passive.

The volume is divided into eight chapters. The first presents a discussion of the meaning, scope, and problems of philosophy, and aims at "an explicit definition of the ordinary conceptions of philosophy." The second chapter, "The Birth of Modern Philosophy," contains the very briefest kind of *résumé* of Hindoo, Greek, and Mediæval philosophy, — so brief, in fact, that it can be scarcely helpful even "to furnish points of

reference." This chapter, which is only thirty pages in all, contains also a characterization of the Renaissance and accounts of Nicolas of Cusa, Giordano Bruno, the Development of Mysticism, Jacob Boehme, Francis Bacon, and Hobbes. Then follow in successive chapters good and concise, though somewhat uneven, expositions of "Continental Rationalism," "Locke and His Influence," "Berkeley and Hume," "Immanuel Kant," and "The German Transcendentalists." The last chapter is concerned with recent phases of philosophical speculation, "while the last few pages suggest an interpretation of the present tendencies" towards a monistic point of view.

The most serious defect of the book is its total lack of bibliographical reference to other introductions, histories, or expositions. This omission is a matter of particular regret in works of an introductory nature. Certainly one purpose of an introduction should be to encourage further reading, and to stimulate critical insight by suggesting other philosophical works for comparative study.

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Selections from the Literature of Theism. By ALFRED CALDECOTT and H. R. MACKINTOSH. Edinburgh, T. & T. Clark, 1904. — pp. xiii, 472.

"This volume," we are told, "has been prepared with the aim of bringing together within a small compass some of the leading positions in the philosophy of religion." The editors refer in the preface to the increasing importance of the philosophy of religion in university curricula of the present time. It is imperative that the intelligent student of the subject should consult the original text in the case of classic arguments and expositions. These originals are often inaccessible to the beginner on account of difficulties both of language and of position in extended and complicated treatises. Consequently, a collection has been made of classic passages from the literature of theism, with translation into English where such translation is necessary. In some cases the translation is the work of the editors, and, in addition, they have provided each selection with a brief explanatory introduction.

The book has a wide scope and includes selections from the works of celebrated theologians and philosophers from Anselm to Ritschl. The first selection, — the ontological argument of Anselm, in a new translation, — is calculated to allay, in a degree, the doubts of one who is impressed by the necessarily scrappy and unsystematic character of such a collection. The argument of Anselm is more cogent and convincing in its original form than in the conventional abstract of the historian. Thirty pages are given to Thomas Aquinas, and the editor, in his introduction, dwells upon the importance of mediæval thought, and emphasizes the debt which modern philosophy owes to these mediæval thinkers. Descartes and Spinoza come next in order. It is interesting to find Cambridge Platonism